

A IVST COM- PLAINT AGAINST AN VNIYST DOER

Wherein

Is declared the miserable slavery & bondage that
the English Church of Amsterdam is now in, by
reason of the Tirannicall government and
corrupt doctrine, of Mr. Iohn Pigett
their present Minister.

The

Which things are plainly manifested in two certain letters:
the one written by Mr. Iohn Davenport to the
dutch Classis, the other given vp to the English
Confessorie by some of the brethren. With
other brieft passages tending to
the same effect.

Published by one that much pities them and prays
dayly for their deliverance.

Math. 23. 15.

*Woe unto you Scribes and Pharisees hypocrites, for ye shut vp the
Kingdom of heauen against men: for ye neither goe in your
selves, neither suffer ye them that are willing to go in.*

Son. 2. 13.

Take ye the faxes the liels faxes that spoile the vine.

Gal. 5. 12.

I would they were even cut off which trouble you.

Printed Anno 1634.

AZACOPPIE OF
MY LETTER TO THE CLASSIS.

IT doth greive me not without cause, Excellent and learned men, reverend brethren, that our first meeting happeneth to be in a way of dispute, which that it might have ben pleasing and peaceable by the full agreement of our opinions, was my cheife desire: yet my full perswasion of your (not humanitie only but also) brotherly affection towards me, doth somewhat mitigate that sorrowing, in confidence whereof I will briefly relate to your prudence (reverend brethren) with all due reverence, the cause of the slow proceeding of my confirmation in the ministry, wherunto I seemed to be called.

The calling it selfe I professe my selfe to accept willingly, though not without trembling, and am very readie to discharge that office as I am able: but some thinges have happened betweene the call, and my confirmation, beyond my Expectation. for

1. First I vnderstand that both the worthy brethren, Pastors of the dutch Church, and the reverend Mr. Pagett, did propound, and appoynt, as a condition of my admittance, that I should conforme to the orders, and customs, of the dutch Church, whereas I doe not yet vnderstand, what those orders and customs are, for which cause, I propounded to the consistory of the English Church, that some convenient time might be given me, rightly to informe my selfe concerning those canons and customs of the dutch Church, and concerning the state of this English Church, before I should; by taking upon me this Pastorall office; binde my selfe to either of them, this the consistory not only judged equall: but also with one consent concluded that

that it should be so, Mr. Pagett only excepted, who would not agree with them in that matter, without consent of the Classis: whereas nevertheless, the Power of every particular Church, is cheife in its owne particular matters, (or in things which are proper to it selfe) as a Synod hath the cheife power, in things that are common to many Churches, witnes Cham. Cont. Bell. lib. 2. With whom agree the canons of these Churches, as appeareth in the Harmony of the dutch Synods, where it is decreed that only such things, shall be brought unto the Classis, which can not be ended in the consistory. Chap. 7. Art. 6. As that which can not conveniently, be decided by the Classis shall be brought into the Provinciaall Synod. Chap. 8. Art. 6.

Secondly it was required of me that I should conforme, unto a particular custome of the dutch Church for the unlimited Baptisinge of all infants, which were presented in the Church, of what nation or Sect soever, although, that either of the parents were christians, was no otherwise manifest, then by their (all) answering yea, at the reading of the leiturgy of baptisme publickly, or by nodding their head, or some other gesture, they seemed to be willing to answer.

First I neither did nor doe deny, to baptize their Infants who are members of this Church, which seing it is so, I desier to understand by what right, the Pastour of any particular Church, can be bound to exercise his ministry in any act of it, towards those who are not members of his Church, seing the Apostle Paul required no more of the Pastors of Ephesus, then to take heed to themselves, and to all the flocke, whereof the holy Ghoste hath made them overseers. Act. 20. 28. The same is required of Archippus, to take heade to the ministry which he had received of the Lord, (viz. amongst the Collossians)

Obj.

An. 1.

that he fullfill it. *Col. 4, 17.* as also Peter exhorteth the Elders, saying, feed the flocke that is amongst you 1. *Pet.* and 2. If it be objected that all that are under the Classis of Amsterdam, ought to conforme to the custom of the dutch Church in Amsterdam. I answer that, even for that reason, the English Church ought not to be bounde therunto, it beinge not necessary to require it of them, seinge that the dutch Church: (which is in the same citie) refuseth none, but baptiseth all that are brought, without difference, especially, alie. Seing that the Pastor of the English Church, can not satisfie his conscience, that it is lawfull for him so to doe, yea he greatly feareth: least Christ will Iudge him guilty, if he suffer himselfe to be in bondage under such a custom, which is contrary to the canon of the Apostle, let every man be perswaded in his owne minde. *Rom. 14. 5.* and whatsoever is not of faith is sinne *vers. 23.*

Secondly in regard of the communion of particular Churches amongst themselves, I neither did nor doe refuse to Baptise their Infants, who are not members of this Church: so that I may be satisfied, by some precise Examination, if otherwise they be vnkowne to me, that they are Christians in deed.

When Mr. Pagett asked me, what Questions I would propound, to such as are not members of this Church: nor otherwise knowne to me? I answered, I will inquire of what religion they are of, and of what Church they are members, and concerning that sayth (which they seeme to professe, & wherein they promise to educate their Children. It seemes to me that herein, Mr. Pagett dealt extremely with me, in that he rejected all my labour, for a peaceable composing, prudent accommodating, and brotherly ending of matters betweene him and me privately, or by the counsell of the Elders of his owne Church, nor would hearken to my advise for accommodation

4
dation without consent of the Classis.

At laste the matter was brought to five eminent brethren, Pastors of the dutch Church: Who being desired (as it is sayd) by some of the Elders of this Church, that they would indeavour to inclyme, Mr. Pagett to some freindly agreement herein, upon Mr. Pagetts request alone did in writing declare their private Iudgment in this question, yet therein they professed, that they very much approved, of my good zeale, and care concerninge the private examination of the parents or suertyes of such infants, before the child should be baptized, and that the foresayd examination, ought to be ordayned, as farre as it might stand, with the edification of the English Church: (having thus sayd, they add afterwards) but if the parents or suertyes shall refuse to be examined, or if for the shortnes of time, or for other Iust cause, it can not be done, or, if, when they doe come they shall not seeme to give satisfaction, to the Iudgment of him that examineth them, the infants whose parents or suertyes, appeare to be christians, and who doe professe the christian religion, at the reading of the Leiturgie of baptisme, publickly before the Church, shall not for that cause be sent away, without baptisme.

The day following, Mr. Pagett asked me, whether I would rest in the writing of the 5. Ministers? To whome I answered, the writers themselves doe not require this of me, and for ought I can see it would give them content, if an order be made in consistory to put an end to this controversie. But if any marvell, why I did not rest in that writing, I will tell the reasons, for by what right could it be exacted or expected that I should rest in the writing, when first the wryters themselves professed that it was but their owne privat judgment. Secondly this their private judgment was nakedly propounded, without any prooffe from the word of God, whose prerogative it is to be rested in, for its owne Authority.

thoritie. Thirdly such a subjection, is greater then may
 bee yeilded vnto any counsell, whether of classis, or
 Synods, and where it hath been granted or suffered, it
 hath been the cause of many mischeifs in the Church, for
 therby the writings and decrees of men are made infalli-
 ble, and equall with the word of God, which is intole-
 rable. Fourthly those reverend brethren, take the word
 christian more largely then I, for they account all chris-
 tians which professe christian religion at the reading of
 the leiturgy of baptisme publickly, before the Church,
 though it be done only in one word, yea or by bowing the
 head or body, when they say nothing, yea some of them
 goe so farre, that they hould that the very offering of the
 child to Baptisme, giveth it a right therunto, though
 the parents be not christians, because (they say) it may
 be their grandfather or great grandfather were christians,
 and another adds (if my memory sayles not) that in-
 fants are holy in the roote, if they be borne where the
 Gospell is preached. But I take the name of christians,
 (in this question,) in the same sence wherein the multi-
 tude of beleivers in Antiochia, were called chris-
 tians. *Act. 11, 21, 26.* So that I account them to be
 christians children whose parents, at least one of them,
 in externall profession, is within the covenant. *Gen. 17,*
10. Faithfull. Rom. 4, 11. Called. Act. 2, 39. Joyne d to
some true Church: 1. Cor. 5, 12. Because the seale of the
 covenant belongs only to those in the covenant: nor can
 a man be judged to be in the covenant, without faith, nor
 to have faith unlesse he be called, nor to be called, unles
 he be taken off, from the world, and joyned to the con-
 gregation of the faithfull: wherunto agree the divines of
 the dutch Church in their confessions, and all the re-
 formed Churches, in the harmony of confessions, read
 also, *Spe. contr. Pelag. Act. 18, 34. Kechl. de bap-*
tism. Thes. 15. Dr. Ames cal. Con. cap. 27: to conclude,
all divines agree in this.

As for

As for that which is objected, concerning particular
cases that may happen: that which Beza writes in his
Epistle to the ministers of Neocomum, or Perkins, or
Ames, in their cases, or the Professors of Leyden, in
their Theses, makes nothing against my opinion, if they be
taken in a good sence, and made to agree with the Pa-
tern of wholefom words.

1. Obj.
Caf. com.
Ad.

The consequence, which some object, for the avoy-
ding wherof, they would have infants, thus promiscu-
ously to be baptized, doe not trouble me, because I have
learned of the Apostle that evill is not to be done that
good may come therof, yet in the interim, consider
brethren, whether it be lawfull to drive the Pastor from
the flock, that strangers may enter into the fold, or to
make the Pastors calling voyd, for their sakes, that are
uncalled, or to hinder the making of a covenant betweene
the Pastor and his people, because he dare not give the
seale of the covenant to those that are not in the covenant,
or to remove the Porter from the dore of the Lords
house, that the gentiles may be suffered to enter into the
Temple? yea to bringe a detainment upon the English
Church, for so smalle a matter, as this seemeth to you
to be, and not to regard how much the conscience of
your brother is indangered, so your customs may be esta-
blished: neither is this to be sleighted, that, vnles we be
thus difficult in this cause, parents that joyne themselves
vnto no Church will content themselves in that estate,
and live, and dy libertines, if they may have the Privi-
leges of the Church, as if they were members; which
who seeth not what an occasion of error, and destruction,
it may be both to parents and children, so that I can not
be perswaded but that in that cause, the conscience is not
at all indangered, by denying baptisme, but by baptizing
such very much.

2. Obj.

An.

Concerning the troubles, which some object may arise
in the English Church, vpon this occasion, which all so

3. Obj.

An.

one applied to me, as if I should be judged to be the author of them.

I propounded to you (reverend brethren,) to the English Church, yea to the whole christian world to judge, who shalbe accompted the cause therof, whether he that peaceably and privatly and quietly, desireth to be satisfied in the things wherof he doubteth, or they that imperiously deny him convenient time for that purpose, and doe bind him to such orders and customs, as he can not thinke to be equall.

Afterwards, without the desire or consent of the consistory, the matter was brought into the Classis, they confirmed the writing of the five Ministers, and decreed that conformity therunto should be required of me as a condition whervpon I should be admitted: but I desired the reverend brethren earnestly, not to binde me to that condition, seing that, first, that practise, is grounded upon no authoritie of Gods Word.

Secondly, nor upon any canon of any Synod.

Thirdly, nor is required of any one to be chosen to the Pastorall office, as a condition of their admittance, in any reformed Church.

4^{lie}. This practise is not so absolute, or unlimited in any Churches, as it is required of me.

5^{lie}. It is propounded: as a greivance in many Dutch Churches, from whence they would be delivered and freed if they could.

6^{lie}. It is manifest that the noble and learned Polonian Ioannes Alasco Baron and Superintendent of the Church of strangers in London, in the reigne of Edw. 6th. Did obtaine and that under the broad scale of England, liberty not to baptize any such (as) against whom I except, which libertie your Dutch Church doe now injoy vnder our most mighty Kinge Charles, and is not in any thing bound unto any of the canons of the Church of England.

Never-

Nevertheles Mr. Paget propounded to me in the confistory that I should consider and conclude with my selfe, when I should give my last answer, whether I would promise to baptize all infants, that should be presented to baptisme, refusing none, unto which question, the next weeke I gave (in the same place) this answer, I dare not promise to baptise all that shall be offered therunto: Because the promise of doeing it, is a confession that the thing is lawfull to be done, which I doe not beleeeve, yet, because I much prise your love, and desire your peace, I will, if you desire it, continue assisting Mr. Paget a convenient time, such as we shall agree upon, wherein I may make my selfe knowne better to the Dutch Pastors, and obayne that, by their meanes, this question may be layd aside, and your Church may obtaine liberty therein, and I may more fully understand the other Customs of the Dutch Church and the state of this Churchie. This proposition was cheerfully imbraced by the Elders, who consulted about allowing a years time for this purpose, wherunto I hope, you, reverend brethren, will assent. which if you doe, it shalbe my part to endeavour, that neither you may repret of your benevolence, nor the magistrats of their indulgence, but that many thanks may be given both to you and them, both by Mr. Paget; and by the English Church, by him, for the continuance of an Assistant (such a one as he is) & by it for the preservation of peace amongst them, which all desire, wherunto I pray God to give his blessing, and to enrich you, reverend brethren, with the spirit of wisdom, Christian prudence, and the feare of God, that you may well order this busines. So prayeth.

*John Dauenport Englishman, Bachelor
of divinitie in Oxford. At present, a
Stranger in Amsterdam.*

LET the reader judge, what I could say less, or more mildly, beinge to give an account of the passages in such a busines? or what passage herein might justly be thought offensive, considering the premises? And who would not have thought, that the Classis wold have approved of the desire of the Consistory, that a years time should be granted me, for the ends aforesayd? yet on the contrary, they seemed to be offended at the writing, threatened to complayne to the Magistrats and after much debate, concluded, that I shall have but a monthes time, in which if I doe not answer, categorically that I will conforme to the orders and customs of the dutch Church, and to this, particularly in question, resting in the iudgment and resolution of the dutch Preachers, and joyne with the Classis, or voluntarily desist, they will complayne to the Magistrats, &c. what remained now to be done, but either voluntary desistance on my part, or violent rejection, on theirs? in this month also Mr. Paget, both in publick and in privat, shewed his aversenes from my joyning with him more then formerly, wherefore to prevent disturbance in the Church, and further disquietment of my self upon serious consideration and good advise, I voluntarily desisted, and left the ensuing Coppie thereof in Lattin and English, with the elders, with this liberty, either to shew or conceale the same, as they shold judge it most expedient, intreating them in these words or in words tending to this purpose, to expresse my resolution to the Classis.

C E R T E I N

CERTEINE INSTRUCTIONS

delivered to the Elders of the English Church deputed, which are to be propounded to the Pastors of the Dutch Church in Amsterdam.

First, the reverend brethren, Pastors of the Dutch Church under the Classis of Amsterdam, are to be intreated not to accuse Mr. Davenport, as the cause of this trouble, that that particular question concerning baptisme, between Mr. Paget is brought unto them, which by his will, should have been privately ended between themselves, and the brethren should not have been troubled, more then was necessary with such questions, who have matters of greater moment to take care for in their classicall meeting.

Secondly let them be certified that, for many weightie reasons, Mr. Davenport can not rest in that writing of the five brethren, whose judgment nevertheles, he doth very much esteeme, concerning which matter (though he hath much to say, yet passing by other things) this alone he professeth at present, that his judgment is, that Dr. Ames, his opinion herein is most agreeable vnto the word of God, who in the 4th. booke of his cases of conscience. Chap. 27. Concerning baptisme, (having affirmed that it is necessary that the Infants to be baptised be in the covenant, in externall profession, and estimation, in their parents, and that their is hope, that they shall be instructed, and educated in that covenant afterwards, and that at least one of the parents is within the Church, not out of it, doth conclude, that their negligence can by no meanes bee excused, who doe

promiscuously admit to baptisme whosoever is offered and by whomsoever.

Thirdly, let them understand, that Mr. Pagets former delays in this busines of Mr. Davenports call, and his stifnes in that question concerning baptisme, without yealding any brotherly moderation to Mr. Davenport, so much as to beare with him in so small a matter, (as this seemed both to them and him to be) and to take vpon himselfe that which he can doe, (if occasion require, with full perswasion,) but Mr. Davenport can not doe with inward peace, and his rejecting all Mr. Davenports endeavours for a peaceable composing and ending of this difference privatly between themselves, or with the counsell of the Elders of his Church, and certeine sharpe and biting Sermons preached by him, of late, and his privat conferences with certeine persons doe abundantly demonstrate, that Mr. Paget hath no desire that Mr. Davenport should be his Colleague, but doth indeavour the hinderance, rather then the furtherance therof.

Lastly. Seing peace and a greement between the Pastors doth much conduce to the edification of the Church, and seing that (for the reasons aforesayd) ther is no hope of peace and christian concord between them, Mr. Davenport being studious of the peace of the Church, his mind is wholly turned from taking vpon him the office of Pastor in the English Church, in this citie, and doth voluntarily desist from his publicke ministry in this place, and doth commend vnto God the brethren in every good worke, and committ himselfe wholly to the only wise father, to be disposed elsewhere, as it shall please his infinit wisdom, to his owne glory. April. 28. An. 1634.

THAT
the Church, not out of respect, but out of
necessity, should be so constituted, who doe

THAT THESE INSTRUCTIONS

were written by himselfe, and by himselfe delivered to the Elders deputed, he witnesseth, by subscribing his name, Iohn Davenport.

THough I have deserved better usage at Mr. Pagets hands for almost 6. Months assistance of him, and have done and suffered so much to preserve his peace, and the Churches, which if I had not exercised much patience and industry, would certainly have fallen from him, being overburdened with the losse of so many men, so much desired by the congregation, and other passages, which I will for the present spare to mention, Mr. Paget not content with former Injuries addeth these following.

First he sayth & reporteth, that he hath often desired to dispute or confer with me about this poynt, but that I refused it: whereas he knoweth we were in continuall discourse about it diversie weekes, before others knew of the difference, neither should it ever have ben knowne, if any brotherly love had wrought in him, or my advise and desire might have prevayled. In this time there passed 2. or 3. serious conferences between us, wherein this poynt was disputed, which I have in writing by me, nor did I cease till he gave over, and sayd, that seeing his judgment could not prevayle with me, he wold leave it now to the dutch Preachers, to see if they could prevayle with me; from which I dissuad. earnestly, but in vayne, at last he tould me that he would speake with me alone no more about those matters, from that time I have ceased to come to his house.

Secondly, he reported that I am gone from my promise, for I sayd, I would rest in the writing of the five Ministers, but now I will not, whereas he knoweth

knoweth that from the first to the last, himselfe never heard me speake any such word, and the night before they went to the Magistrates for their consent to my call, he apprehended my answer rightly, and tould the Elders that he perceived that I did not rest in that writing of the s. Ministers, further then it made way for an order to be made in the consistory, wherat he shewed himselfe discontented.

1. Obj.

But one of the Elders sayd so in the consistory.

An.

That elder denieth that he sayd so, and knoweth that I sayd otherwayes to him, that which he sayd, (as I am informed) was only to quiet Mr. Paget, and therefore told him that some part of that writing with an order to be made in consistory, being ioyned together, would settle things, which is farre from an intimation of any purpose in me to conserme therunto.

2. Obj.

An.

But Mr. Paget would not have gone else to the Magistrate, if he had not understood it to be so? It hath been often cleared, that he misunderstood that Elder, if he so vnderstood him, and if he wold not upon other termes have gone to the Magistrate, the whole congregation and I am the lesse beholden to him.

3. Obj.

But he did goe to the Magistrat, and at a time when he was not very stronge, and when he came home tould his wife rejoycing, that now the busines is ended, which he would not have done, if he had not so understood it, and if he had not desired to have Mr. Davenport for his colleague.

An.

Vpon his going to the Magistrate, the busines was not ended, for the Magistrate shewed himselfe unsatisfied, concerning the cause of my comming over, wherein how litle he spake to give satisfaction is evident, yea, what he answered, might serve rather to increase the suspicion, that beinge ended, and the Magistrats satisfied by other meapes, it was so brought about by one of the Dutch Preachers interposing, that the Magistrats gave but

a conditionall consent to my call, and made my conformity to this custom of promiscuous baptislinge, the condition thereof, so that now matters were in a worse state then before. It is apparent that if Mr. Paget was at that time content to have me joyne with him, it was but conditionally, that I would doe whatsoever he, or the Classis would have me, upon which termes he is content to have others, whom he hath no cause to desire for colleagues with him.

But Mr. Davenport did purpose to yeald, when he 4. Obj. came from England else why would he come over having seene the questions that were put to Mr. Hooker?

He saw the questions in London, above a year An. before his comming over, when he was farre from any thoughtes of comming to Amsterdam, or to any place out of his owne land, and when he did come over he professed, both in England, and here, that he came but for 3. or 4. months, for which time, what need was there of his knowing, much lesse practising or conforming to the customs of the Dutch Church, and when he did consider of that question as it was put to Mr. Hooker, ther was not either in the question or answer, sufficient light to informe him of that, which time hath discovered herein, neither can any man from thence, know what in this custom is to be disliked.

But Mr. Pa. did so much in that busines, that he sayth, if 5. Obj. that were to doe agayne he would not doe it, which sheweth that at that time he desired to have you.

If ever he did desire me, I have given him no cause to An. repent of it, but to desire it more, vnles he takes offence at this, that I dare not venture vpon doing that which I account unlawfull, or at this, that I report the truth of things as they passed when I am provoked therunto.

But it seemes to me that he never did desire it, for these reasons. 1. bee. before I came hither, when he heard I was to come over, he preached publickly against my resigning up my place, which afterward he justified, when I related to
C him the

the cause thereof, the carriage therein, and the consent of many worthy devines, and of the congregation it selfe therunto.

Secondly because severall times he shewed his dislike of my coming hither, without his desire or consent in sending for me, though it is apparent that God sent me hither at a needfull time, when without me they would have been destitute, he being unable to preach, or to come to the Church.

Thirdly, because he delayed the calling of me so long, that the Elders began to be impatient of his delays, for what reasons he best knoweth.

4thly. because as soone as he found my Iudgm. differing in this poynt from his practise, he discovered how little he desired me, by refusing all meanes of accomodation, though by them the difference might have been hid, and peremptorily resolving to have it brought into the Classis, though I told him it would make matters worse, he pretended he might not doe otherwise, though some of the Dutch Preachers, sayd it might be best ended in the Consistory, and wished it might be so, and approved of what I had sayd to Mr. Paget, that matters would be worse else. For it is unlikely that the Classis would make an order in favour of me, to condemn their owne customs.

5thly. He pressed earnestly to have Mr. Balmford of the Hage, though he gave him the same answer to the question which I had done before I came into these parts: and since hath nominated Mr. Roe of Flushing: though he in answer to a letter which Mr. Paget sent to him concerning this matter, professed himselfe to be of my judgment.

6thly. Because he hath allwayes so much urged to have one that hath lived some years in this country, and hath hitherto opposed diverse worthy men that have come immediatly from England, my hope is at an end, and I must cease. John Davenport.

THE GREIVANCES, AND COMPLAINTS of the burthened and oppressed members of the English Church in Amsterdam. Anno 1634. The 18 of October.

VHereas offence hath beene taken, that some of us whose names are underwritten, did absent our selves, from the Lords Supper the last communion day, we thought good to give the reason of our absences in writing, with our names subscribed therunto, being willing to beare our blame, if it shalbe proved to us out of the Word of God, that we have sinned in so doeing; for which we confesse that the cause thereof was no contempt or sleight account of the Lords Supper, the free enjoyment whereof in a right manner, we account an especiall priviledge, and whatsoever hindereth us from it a very grievous affliction.

In which respect we are the more deeply, and inwardly grieved with the sinfull proceedings of Mr. Iohn Pager, which deprived us of so great a comfort at that time, for howsoever we doe not thinke that the personall sin of any man can defile the ordinance of God to us, if we be meete and fitte to pertake therof, yet we know that a man may make himselfe pertake of other mens sinnes, by neglecting his duty in seeking reformation, and so communicate unworthily.

Wherefore having waited that something should have beene done by others in this case, but in vaine, we durst not approach to the Lords table till we had in some measure discharged our duties in this particular, which we thought we should have a fitt opportunity to doe, when

we should be called upon, to shew the reasons of our absence at that time, which formerly we could not obtaine.

We conceive that Mr. Paget doth administer the Lords supper to us by vertue of his pastorall office wherunto he hath beene called in this Church. And that amongst communicants, especially Pastour and People, there should be an union in christian love and affection, and communion in all the fruits thereof, one whereof is seasonable admonition, which in case of publick scandall and offence, must be publick, as we conceive it is in this present case, which we would have borne, if the injury had beene but personall to any one of us, and covered, if it had beene a meere infirmity, or but a private offence, but seeing the matter is a publick injury, and obstinately persisted in, to the great dishonour of God & hurt of the Church, we are not to be silent any longer, but by these presents doe testify to all men, principally to you the Elders of this Church, that howsoever Mr. Paget beareth the name; filleth up the place, and doth many works of a Pastour amongst us, yet he doth not behave himself as becometh a Pastour, neither in government nor doctrine towards us.

That he doth it not in government will appeare in these particulars; first he depriveth the Church of that liberty and power which Christ hath given it, in the free choyce of their Pastour, contrary to, Act. 6. 3. and 14. 23.

This we prove by his rejecting, and opposing of the most worthy servants of God (who came out of England for the same cause he did) whome the Church with one consent desired, as Mr. Hooker, and Mr. Davenport of later times, and also Mr. Parker, Dr. Ames, Mr. Forbes, Mr. Peters, &c.

Secondly by his pressing others upon the congregation, abusing his interest in the Magistrate and Classis to that purpose, to the unspeakable injurye and grief of the Church, in which course he hath prevailed so farre,

as to procure that none of our owne nation that come immediately from England, though never so fitt and able, should be admitted, but we must be forced to take one that can speake Dutch, and one in this country, though the Lord hath fought against his course hitherto by the great unfitness of those who have preached here by his nomination or consent in sending for,

Secondly, Mr. Paget depriveth the Elders of their power in Government, for the good of the Church, which will thus appeare.

First when matters have beene referred to the Elders to determine, he hath rejected their counsel, and opinions, sometimes accusing them of partiality, sometimes of insufficiency to judge, when he thought they would conclude against his purpose.

Secondly, when the Elders have declared their judgment with one consent, he hath protested against it, and carryed it to the Classis, though the matter hath beene such, as, seing it might have beene ended in the consistory, ought not to have beene brought thither, as,

First, when the consistory agreed that an order should be made, that all that were not members of this Church should make themselves knowne to Mr. Davenport, that he might be satisfied concerning them, before they should present their children to Baptisme in this Church, which order would have ended the difference betweene them, if it had taken place, but Mr. Paget protested against it.

Sec. When the Elders agreed that Mr. Day. should have a years time to goe on in assisting Mr. Paget in preaching, to see if in that time he could procure that this question might be laid downe, and might be fully informed of all the orders and customes of the Dutch Church, wherunto Mr. Paget would bind him to conforme, as a condition wherupon he was to be admitted to the pastorall office in this Church, Mr. Pa. opposed this, as if the consistory could not have power to doe so much without the Classis, & many

the like

the like things might be brought; as that he would not let Mr. Wells Preache whom he professed he had nothing against, without the leave of the Classis, &c.

Thirdly, he subjecteth this Church under an undue power of the Classis, which he bringeth it under, meerely for his owne ends, as we conceive, without any warrant from the Word of God, as thus appeareth.

First he giveth them power, to serve his ends in keeping-off any Minister, whome he would have kept out, for causes pretended by himselfe, (though he would have had them that to this day hold the same opinion) though such as he keepeth out be knowne to be most eminent, able, and Godly men, and such as abhorre all heresye, and Scisme; which he hath caused the Classis to execute upon Mr. Hooker and Mr. Davenport, which we are confident they would not have done but by Mr. Pagets suggestion to the great greife and hurt of the members of this Church.

Secondly, he giveth them power to make lawes, and orders wherunto whosoever wilbe minister of this Church must submit, as to observe all the orders and customes of the Dutch Church, though some of them are such as the Ministers of the dutch, would cast-off if the vastnes of their Church (being but one in so great a city) did not force them thereto; of which the promiscuous baptizing of all that are brought without difference, or knowledge of them, is one; for which Mr. Davenport is kept out of this Church, though there is no need of tying the Minister of this Church to that custome, the congregation being small, and who can thinke that they would tye us so strictly to all their orders, when one of them said to Mr. Paget. (on occasion of his complaint in the Classis of Mr. Davenport not conforming to their orders) why? your selfe do not conforme to all our orders; and certainly they would all have

all have rejoyced, to have heard that all our differences had beene ended amongst our selves; yea he hath of late as we heard, required of the Elders to make an order in the consistory, that whatsoever Minister shall hereafter be called to this Church, should conforme to a writing which he got s. Dutch Ministers to make in his owne house about that question, and sent it to Mr. Davenport, which we thinke no Godly man will absolutely be bound unto.

Thirdly, he violently, without consent of any of the consistory, bringeth matters from thence, to the Classis, when he can not have his will unjustly satisfied, and so destroys the power of the Church utterly; often answering, they can doe nothing in these cases without the classis, of which we reverently esteeme for Counsell and advice in all difficult matters, that can not be ended amongst our Consistory.

Fourthly under pretence of asking and taking advise of the Classis, he subjected the Church under their authority and power, as he calls it, tho the Church never acknowledged any such power to be due, as the scriptures in any place giveth not to such a company of Ministers, nor as becometh any except the Apostles that could not erre, to have.

Fourthly he doth not the duty of a Pastour to the particular members of this congregation, we prove after this maner.

First, when Godly persons make their complaint of those that walke disorderly, and that the censures are not executed against offenders, they that seeke the good of the Church are checked and discouraged by him.

Secondly, when some have beene suspended from the Lords table, they may live many yeares, and dye in their sins, before he lookes after them to reclaime them.

Thirdly the visiting of the members at their houses
is so

is so farre neglected, that not onely divers members never were once visited by him in divers yeares, but also the visitation of the members against the sacrament is wholly left off.

Fourthly wheras it was desired, that the weekly sermons on wendesdayes, and those usuall before the Sacrament, should againe be begun, and assistance hath beene offered him therein without his charge at least, he neither would performe them himself, nor suffer any other we could get to do it, though the Eldership agreed it should be soe.

Secondly for his Doctrine, we have much against it. But to let passe his sleight Sermons, which be many for a man of his abilities.

First his self preaching, and misapplying of holy truths, which hath beene done with such bitterness of late, that some of us are discouraged, from hearing him, and all of us are sent home with sad hearts, when those of his side are made glad, and insult, who pretend to cleave to Mr. Paget, out of their enmity against us, and those wayes of Godlines wherin we desire and indeavour to walke.

Secondly for his takeing of text of purpose, fit to stirre up contention, as of late, that of the 5. of Esay about the vinyard upon which five first verses he hath taught a great while, which with what bitterness he hath taught against the Godly, many Passages, and members will witnes, and insinuating things against us, that we never thought of, making us vile before the whole congregation, and to be insulted over by unworthy termes, from those of his side: to our great grieve and continuall vexation, and 10. dayes since strained the 5. verse which tels what God will doe to his vineyned, and spake altogether of mens disorders in the Church.

Thirdly he hath preacht very bitterly and provokingly, against privat meetings, not onely long since, but of late, hath done very unjustly, and manifest injurye to Mr.

Mr. Davenport whom he (plainly enough) reproached in his pulpit, about the meeting of divers to heare him open the groundes of religion, in Catechysing the family where he lived, every Lords day after the sermons were ended, at 5. a Clock at night; where many received much edification, which he hath injuriously now deprived us of, to the great grief of many Godly soules.

Fourthly about the question betweene him and Mr. Davenport, for the baptising of all Children that are brought, though the parents were altogether unknowne, he very reproachfully upbraided Mr. Davenport of errour, and gave out that he would answer him in the pulpit, and when the day came wherein we expected the performance of his promise, he avoyded the question betweene them, and fell upon the Anabaptists and Brownists, from both which Mr. Davenport differeth in that poynt, as he hath tould him formerly, and offered him to declare in publick how farre he differed from them therein, is this brotherly dealing, thus to use a minister who hath so lovingly assisted him and us, in our necessity? and to traduce him falsely and injuriously in this manner, and all to the end that he may seeme to justify his keeping of him out of the Church, whom the Church, hath so much desired, and bewaileth that they are deprived of him, which the Classis at first consented unto (though they knew the difference) till Mr. Paget brought it againe to them by force, to have them make an order to condemne their owne practice, and therefore wee conceive Mr. Paget the onely cause we are deprived of such heavenly means for our Edification.

Now we pray you our Elders in the feare of God to take these our complaints to heart, and to give your judgement whether it be not fir, and more then time, that some lawfull courie be taken for the redresse of these grievances, and to consult which way, it may best be done; that so in that great day of the Lord you may give up yours

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account,

account, for the discharge of this Trust committed unto you, with joy, which if you shall upon this our solemn complaint neglect to doe, we doe protest before the Lord, & his Church, to be wholly guiltles of all these evils, having done our utmost indeavour for the redresse of the same; & the sinne thereof, to lay upon Mr. Iohn Payer our present pastour, as the principall cause of all these evils, and next upon your selves, who have the cheifest authority in the Church, for the redresse of all evils.

So beseeching the Lord to blesse our indevours, and desiring you to cause these our complaints to rest upon record in the register of this Church, that after times may see how these evils have beene witnessed against; we subscribe our names as followeth, desiring also, that place may be left in the register for all others, that hearing hereof, shall desire to have their names underwritten, for the more full witnes of these things, because we have not gathered many names as we could have done of many, (because you might have nothing to take offence at that way) which we conceive would gladly have joynd with us herein, not onely of men but of many Godly women also, that are of the same mind with us.

W. B.
N. I.
I. C.
I. P.
T. St.

L. C.
T. F.
H. P.
A. H.

We who

We who last time, did not with our brethren above written abstaine from the Lords Supper, yet desire to joyne as one with them in these complaints, and Grievances, and therefore have underwritten our names as follow.

S. O.

D. B.

T. A.

R. P.

I. H.

G. B.

E. P.

L. D.

T. P.

E. S.

F. D.

P. L.

After thes greivances were given unto the consistory, divers members more hearing thereof, desired to joyn in the same and subscribed their names allso.

Now for conclusion, since the case so stands as is here reported, under such plentifull testimonie, what remains, but that every one that would approve himself to God (if redresse cannot be had) labour to keep himself pure, and not per-take of others sins, by continuing the servants of men, against the power and liberty purchased by Christ for his Church of saints, knowing the way of the upright is to depart from evill. Stand fast therefore, quitt you like men, in striving for the maintenaunce of this part of the faith, and the Lord wilbe with you if you wilbe faithfull unto him.